fulfilled in That which upholds both and is limited
neither by action nor by silence.
For Brahman does not pass alternately from
passivity to activity and back to passivity by
cessation of Its dynamic force of being. If that were
really true of the integral Reality, then, while the
universe continued, there would be no passive
Brahman in existence, all would be action, and, if
our universe were dissolved, there would be no
active Brahman, all would become cessation and.
immobile stillness. But this is not so, for we can
become aware of an eternal passivity and self-
concentrated calm penetrating and upholding all
the cosmic activity and all its multiple concentrated
movement,—and this could not be if, so long as any
activity continued, the concentrated passivity did not
exist supporting it and within it. Integral Brahman
possesses both the passivity and the activity simul-
taneously and does not pass alternately from one to
the other as from a sleep to a waking: it is only some
partial activity in us which seems to do that, and
we by identifying ourselves with that partial
activity have the appearance of this alternation from
one nescience to another nescience; but our true, our

integral being is not subject to these opposites and
it does not need to become unaware of its dynamic
self in order to possess its self of silence. When we
get the integral knowledge and the integral liberation
of both soul and nature free from the disabilities
of the restricted partial and ignorant being, we too
can possess the passivity and the activity with a